



# *The Pillars of Emaan*



Ashabulhadith Publications

*Dr. Murtaza Bin Bakhsbi*



# The Pillars of Emaan

Dr. Murtaza Bin Bakhsh

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## بسم الله الرحمن الرحيم

الحمد لله وحده وصلى الله وسلم على نبينا محمد وعلى آله وصحبه

أما بعد...

فإن الأخ في الله د: مرتضى بخش حسين باستاني الجنسية معروف لدينا بحسن السيرة والسلوك والاستقامة على السنة مع الحرص على طلب العلم والجد في تحصيله واراہ إن شاء الله قادرا على بذله في الدعوة إلى الله وله في ذلك جهود مشكورة ومتميزة وقد عرفت عنه ذلك كله منذ سنين تتلمذ علينا خلالها وبناء على طلبه فقد حررت له هذه الشهادة لتفديتها إلى من يهمله الأمر وفق الله الجميع لما فيه مرضاته...

و السلام عليكم ورحمة الله وبركاته

وكتبه / عبيد بن عبد الله بن سليمان الجابري

المدرس بالجامعة الإسلامية سابقا

وحرر في ظهر الخميس التاسع والعشرين من ربيع الأول

عام ثلاثين وأربعمائة وألف للهجرة

السادس والعشرين من مارس عام تسعة وألفين ميلادي

عبيد الجابري

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله وحده وصلى الله وسلم على نبينا محمد وعلى آله وصحبه  
...أما بعد

Verily the religious brother Dr. Murtaza Bakhsh Hussain with Pakistani nationality is well known with us for having beautiful biography, manners and steadfastness upon Sunnah with striving hard to achieve this knowledge. According to me in-shaa Allah he has a high level of ability to convey this knowledge to call towards Allah. I know all of this regarding him since when he was a student with us. Therefore upon his request I wrote this testification so that he can present it to concerned people. May Allah give us the tawfeeq to do this kind of work which He likes and is pleased with.

Wa-assalaam alaykum warahmatullahi wabarakatuhu,

Written by: Sheikh Ubaid bin Abdullah bin Sulayman Al-Jabri  
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Former teacher in Islamic University

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(English translation: Ashabulhadith Team).

بسم الله الرحمن الرحيم

إلى من يهمه الأمر

الحمد لله رب العالمين، والصلاة والسلام على نبينا محمد وعلى آله وصحبه أجمعين،  
أما بعد: فإن الأخ في الله الشيخ / مرتضى- بن بخش بن حسين معروف لدي  
بصحة معتقده، وسلامة منهجه، وحسن خلقه، وجهه للعلم وأهله، وهو من  
خيرة من عرفنا من طلبة العلم والدعاة إلى الله على بصيرة مع لزوم لمذهب السلف  
الصالح في العلم والعمل - أحسبه كذلك والله حسيبه ولا أزكي على الله أحداً -  
وإني إذ أكتب له هذه التزكية فإني أوصيه بالتمسك بالكتاب والسنة والسير على  
نهج السلف الصالح رضي الله عنهم، وصلى الله وسلم على محمد وعلى آله وصحبه.

قاله وكتبه

فؤاد بن سعود بن عمير العمري

رئيس قسم التوعية والتوجيه بهيئة محافظة جدة  
والداعية المتعاون بوزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد  
وخطيب مسجد أمل عثاني بحي الشاطئ بجدة

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is for Allah alone, the Lord of all that exists and may the peace and blessings be upon the last of the Prophets and Messengers, our Prophet Muhammad, upon his family and all his companions, To proceed,

### The Pillars of Emaan

From the principles of creed of Ahlus-Sunnah wa'l jamaah, Pillars of Emaan<sup>1</sup> (Belief) is the first and basic principle of the creed.

Pillars of Emaan (Belief) are six:

1. Belief in Allah
2. Belief in the Angles
3. Belief in the Books
4. Belief in the Messengers
5. Belief in the Hereafter
6. Belief in Pre-decree either good or bad.

Proof of these are in the saying of Allah Almighty:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets (Surah al-Baqarah: 177)

And the proof of pre-decree is the saying of Allah Almighty:

﴿إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ﴾

Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfuz). (Surah al-Qamar:49)

(1): Emaan is to truly or firmly believe without any doubt.



And the saying of the Prophet ﷺ:

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ

That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. (Sahih Muslim: 08)

## First Pillar of Emaan: Belief in Allah

Belief in Allah comprises the following four things:

1. To believe in the existence of Allah.
2. To believe in the Lordship of Allah (Tawheed Ar-Ruboobiyah).
3. To single out Allah in worship without associating any partners with Him (Tawheed Al-Uloohiyah/Ibadah).
4. To believe in the beautiful Names and Perfect Attributes of Allah (Tawheed Asma' wa Sifaat).

### **1. To believe in the existence of Allah Almighty:**

In reality, no one truly denies the existence of Allah Almighty. Those who do are doing so merely out of being obstinate. Moreover, the Messengers sent by Allah Almighty did not inform the people regarding His existence as they (the people) never doubted it. If people do genuinely doubt Allah's Existence, then it is proved by four ways:

**(a) Natural disposition:** Every child knows from fitrah that his Lord (Allah) exists. The proof of this is the saying of the prophet ﷺ:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَثَلِ الْبُهَيْمَةِ  
تُذْنَجُ الْبُهَيْمَةُ هَلْ تَرَى فِيهَا جَدْعَاءَ

Every child is born upon fitrah (natural disposition), then his parents change him into a Jew, or a Christian, or a Magian, as an animal delivers a perfect baby animal. Do you find it mutilated?

(Saheeh al-Bukhari: 1385)

**(b) Legislative proof:** Allah Almighty says:

﴿قَالَتْ رُسُلُهُمْ أَفِ اللَّهِ شَكٌّ فَأَطِرِ السَّمُوتِ وَالْأَرْضِ﴾

Their Messengers said: "What! Can there be a doubt about Allah, the Creator of the heavens and the earth? (Surah Ibraheem: 10)

**(c) Intellectual proof:** A person knows from his intellect that he did not create himself, rather he knows that someone else created him and his creator exists. Allah Almighty says:

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ﴾

Were they created by nothing, or were they themselves the creators?  
(Surah at-Toor: 35)

**(d) Hissi proof (i.e What is experienced and perceived):** Prophets supplications being accepted, Allah Almighty says:

﴿وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَمِنَ الْغَيْبِ﴾

And (remember) Ayub (عليه السلام), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy." ; So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost), and the like thereof along with them, as a mercy from Ourselves and a Reminder for all who worship Us.  
(Surah al-Anbiya: 83-84)

## **2. To believe in the Lordship of Allah (Tawheed ar-Ruboobiyah):**

Almighty Allah is the Lord and Lordship comprises of three attributes namely Creator, Owner and Controller of all affairs. And the meaning of Mudabbir (Controller) includes Provider, the only One who removes difficulties, the only One who fulfills needs, the only one who grants life and causes death, the only One who grants profit or causes loss, all these meanings are included in Controller. Allah Almighty is the Creator, the proof of this is in the saying of Allah Almighty:

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ﴾

Allah is the Creator of all things  
(Surah az-Zumar: 62)

Allah Almighty is the Provider, the proof of this is the saying of Allah Almighty:

﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.  
(Surah adh-Dhaariyaat: 58)

Allah Almighty is the Controller of all the affairs, the proof of this is the saying of Allah Almighty:

﴿يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ﴾

He arranges (every) affair from the heavens to the earth  
(Surah as-Sajdah: 05)

Therefore the meaning of Tawheed Ar-Ruboobiyah is to believe that Allah is the only Creator, Owner and Controller of all affairs. If there is a creator then Allah alone is the Creator, and if there is a provider then Allah alone is the Provider, and if there is an owner of life and death, then only Allah Alone is the Owner of life and death, and if there is anyone who removes distress then Allah alone is the remover of distress. All of this is Tawheed Ar-Ruboobiyah.

Even the Mushrikeen (polythiests) of Makkah did not deny Tawheed Ar-Ruboobiyah. The Prophet ﷺ did not call towards Allah's Ruboobiyah because Allah Almighty informed in the Qur'an that they (the polytheists) already believed in Allah's Ruboobiyah:

The proof that the polytheists believed in Tawheed Ar-Ruboobiyah is the saying of Allah Almighty:

﴿وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللّٰهُ فَاَنۢى يُؤۡفَكُوۡنَ﴾

If you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: "Allah." How then are they deviating (as polytheists and disbelievers)? (Surah al-Ankaboot: 61)

### **3. To single out Allah in worship without associating any partners with Him (Tawheed al-Uloohiyah):**

This was the basic message of all the Messengers and the purpose of sending messengers; the call towards Tawheed Al-Uloohiyah. The proof is the saying of Allah Almighty:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

And We did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying): La ilaha illa Ana [none has the right to be worshiped but I (Allah)], so worship Me (Alone and none else). (Surah al-Ambiya: 25)

This is the correct understanding and translation of Kalimah Tawheed and it has two pillars: First pillar is negation (La ilaha), which means negating or rejecting everything and everyone that is worshiped besides Allah. Second pillar is affirmation (illallah), which means to affirm the worship of Allah Alone. Pillars (Arkaan) are derived from the word 'Rukn' meaning cornerstone. As the name implies, it forms the basis of any given subject, without which it cannot be established.

#### **First Pillar: Negation:**

What and who should we negate? We should negate (or reject) anything or anyone that is falsely worshipped, whether it is a stone, or a tree, the sun or the moon, angels, prophets or pious people. We must negate the worship of ALL things besides Allah.

1: Idols, trees and stones were worshiped beside Allah, the proof of this is the saying of Allah Almighty:

﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۙ وَمَنْوَةَ الثَّالِثَةَ الْآخَرَىٰ ۚ﴾<sup>(20)</sup>

Have you then considered Al-Lat, and Al-'Uzza (two idols of the pagan Arabs). And Manat (another idol of the pagan Arabs), the other third? (Surah an-Najm: 19-20)

To "consider" here means to ponder upon them. Have we pondered upon them? What does it mean by pondering? It means to know their reality. Laa was a white stone worshiped by the people of Taif.

Uzza was a tree between Makkah and Taif, which was being worshiped. As for Manaat, it was an idol in the form of a woman that used to be worshiped. This is the reality of Laat, Uzza and Manaat. So, were the (pre-Islamic) Arabs mindless to carve idols out of wood and stone and then worship them? Allah Almighty has commanded to ponder over these idols, i.e. their reality and the reasons for their worship in His saying: أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ، وَمَنَاةَ الْغَالِيَةَ الْأُخْرَىٰ. In Sahih Al-Bukhari Abdullah ibn Abbas (may Allah be pleased with them) narrated that Laat was a pious man who used to serve special kind of drink to people who came for Hajj and when he died people made his statue and started to worship him. Similarly, the five idols (Wadd, Suwa, Yaghuth, Ya'uq and Nasr) worshiped during the time of Nooh Alaihis Salaam were statues made in remembrance of pious men. Long after their death, when knowledge decreased and ignorance spread, people started worshipping them. (Sahih Al Bukhari, Book of tafseer, Surah an-Nooh)

2: Sun and moon were worshiped besides Allah, the proof of this is the saying of Allah Almighty:

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ  
وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ﴾

And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him.

(Surah Fussilat: 37)

3: Angels and prophets were worshiped besides Allah, the proof of this is the saying of Allah Almighty:

﴿وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ  
مُسْلِمُونَ﴾

Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allah's Will? (Surah Aal-e-Imran: 80)

Angels and prophets were worshiped besides Allah Almighty, not by Allah's command but by the command of Shaytaan Ar-Rajeem.

4: Pious people were worshiped beside Allah: The proof of this is the saying of Allah Almighty:

﴿أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا﴾

Those whom they call upon [like 'Iesa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they ['Iesa (Jesus), 'Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of! (Surah al-Israa: 57)

A group of people used to worship the Jinn, however these Jinn repented and accepted Islaam and became from the pious ones. But those people who worshiped the Jinn continued to worship them. Allah Almighty revealed this ayah and gave news about this group. Strangely, even today, there exist a group of people who worship the pious dead, who are free from those who worship them. This group claims that they worship the pious to draw closer to Allah. In reality they have taken a path which makes them go farther away from Allah. Tawheed is the true path that brings one closer to Allah whereas shirk can never be the path that brings one closer to Allah Almighty.

### **Second Pillar: Affirmation:**

All the worship is for Allah alone. For example, Salaah (Prayer), Zakaah (Charity), Saum (Fasting), Hajj (pilgrimage), Dua'a (supplication), Seeking help, Seeking refuge, Sacrifice, Vow, Hope and Trust All of these are acts of worship.

1: Prayer and Charity are act of worship, the proof of this is the saying of Allah Almighty:

﴿وَمَا أَمْرُو إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ﴾

And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salat (Iqamat-as-Salat) and give Zakat: and that is the right religion. (Surah al-Baiyynah: 05)

2: Fasting is an act of worship, the proof of this is the saying of Allah:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun. (Surah al-Baqarah: 183)

3: Performing Hajj is an act of worship, the proof of this is the saying of Allah Almighty:

﴿وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَى سَبِيلٍ﴾

And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses. (Surah aal-e-Imran: 97)

4: Supplication is an act of worship, the proof of this is the saying of Allah Almighty:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَن عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دُخْرِينَ﴾

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!" (Surah Ghafir: 60)

5: Seeking help is an act of worship, the proof of this is the saying of Allah Almighty:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

You (Alone) we worship, and You (Alone) we ask for help (for each and everything). (Surah al-Fatiha: 04)

Seeking help from Allah in matters which only He is capable of helping is an act of worship. Seeking help from other than Allah in matters which they are capable of helping is not shirk as long as it meets three conditions - 1) they should be alive 2) they should be present and 3) they are able to carry out the required aid. So there

are two types of actions - there are actions that only Allah Almighty can do, such as providing sustenance, granting children, curing disease, etc. No creation is able to do these. Aid in such things cannot be sought from other than Allah Almighty. Then there are those actions that creation can do and that meet the above mentioned conditions.

6: Seeking refuge is an act of worship and it is the right of Allah alone. We recite **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ** seeking refuge from Allah Almighty to keep us safe from the devil. We also recite **قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ** and **قُلْ أَعُوذُ بِرَبِّ النَّاسِ** seeking Allah's protection. Like seeking aid, seeking refuge in other than Allah is permissible if the one, who's refuge is sought meets the above three conditions (being alive, being present and possessing the ability to give refuge).

7: Sacrificing an animal is an act of worship. The proof of this is the saying of Allah Almighty:

﴿فَصَلِّ لِرَبِّكَ وَأَمْحَرْ﴾

Therefore turn in prayer to your Lord and sacrifice (to Him only).

(Surah al-Kauthar: 02)

Allah Almighty has joined prayer with (animal) sacrifice. As prayer is worship, sacrificing an animal is also worship. If prayer is performed for Allah alone then sacrificing an animal is for Allah alone as well. It should not be done for any saint, nor at a tomb, nor for a friend of Allah, nor for a prophet.

8: Vow is an act of worship, the proof of this is the saying of Allah:

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾

They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading. (Surah al-Insaan: 7)

9: Hope is an act of worship, the proof of this is the saying of Allah:

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord. (Surah al-kahf: 110)



10: Trust is an act of worship, the proof of this is the saying of Allah:

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾

And put your trust in Allah if you are believers indeed.

(Surah al-Maidah: 23)

Singling out Allah Almighty for every (legislated) act of worship is an obligation upon Muslims. This is the second pillar (illallah) of Kalimah Tawheed. You cannot affirm this, nor act upon it, until you know with certainty that Allah alone has the right to be worshiped.

#### **4. Beautiful Names and attributes (Tawheed al-Asma wa-sifaat):**

Allah Almighty says:

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ﴾

And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do. (Surah al-A'raf: 180)

The verse below is fundamental to the knowledge of Asma wa Sifaat, Allah Almighty says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer.

(Surah ash-shurah: 11)

Whatever name and attribute of Allah Almighty which is proven from the Qur'an and authentic Hadith is obligatory upon us to believe in them with the following four conditions:

**First condition - من غير تعطيل (without denying them):**

We do not deny (reject) the names and attributes of Allah. Allah says that He is all-Hearing and all-Seeing, so we do not deny that Allah Almighty is not all-Hearing and all-Seeing rather we affirm that He is all-Hearing and all-Seeing in the manner that suits His majesty. And we also do not deny that Allah Almighty can't hear and see just because the creation of Allah also hears and sees.

Allah Almighty says:

﴿قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي﴾

(Allah) said: "O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands.

(Surah Saad: 75)

(It is a proof that) Allah Almighty has two hands which suits His majesty and there is nothing like Him.

**Second condition - من غير تحريف (without distorting its meaning):**

Tahreef means to change its meaning from its actual meaning. For example if one says Allah Almighty is All-Seeing and All-Hearing but His Hearing does not really necessitate that he Hears, rather it means something else or another example could be that Allah's hand means power and ability. This is called tahreef (distortion).

**Third condition - من غير تكييف (without asking how?):**

We do not describe or ask 'how' regarding Allah's beautiful names and His perfect attributes. We affirm that Allah is All Hearing but we do not ask, 'how does he hear?', 'does he have ears?', etc. Ears are for us, but does that mean that Allah also needs ears to hear? Similarly, Allah Almighty has mentioned that He has Hands, but he did not describe them to us. The proof of this is the saying of Allah:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah). (Surah al-Isra: 36)

**Fourth condition - من غير تمثيل (without likening to creation):**

For example, someone says that "we cannot ask or make supplication directly to Allah just as we cannot send our requests directly to a King, rather we need intercessors so that our supplications reach

Allah". Such a statement is likening Allah The Almighty, who is able to do everything, to this worldly king, who is incapable of doing many things and he himself is in need of many things.

Allah Almighty says:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer  
(Surah ash-Shura: 11)

## Second Pillar of Emaan: Belief in Angels

Belief in angels also comprises of four things:

1. Angels exist
2. Angels are created from light
3. Angels have specific names
4. Angels have specific assignments

### **1. Angels exist, the proof of this is the saying of Allah Almighty:**

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ﴾

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets...

(Surah al-Baqarah: 177)

### **2. Angels are created from light, the proof of this is the saying of Prophet ﷺ :**

مُخْلَقَاتِ الْمَلَائِكَةِ مِنْ نُورٍ

The Angels were created from light (Sahih Muslim: 2996)

Khuliqat means they were created. It does not mean that they were created from Allah's light as some people think. It is disbelief to think that Angels are created from Allah's light. Light is created and angels are created from that light.

### **3. Angels have specific names:**

The proof of this is the saying of Allah Almighty:

﴿مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ﴾

Whoever is an enemy to Allah, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allah is an enemy to the disbelievers. (Surah al-Baqarah: 98)

The names of two angels have been mentioned in this verse. In addition, angel Israfeel and the angel of death are also known but angel Israel's name is not proven from the Qur'an and Sunnah. In a similar way Munkar and Nakeer are two other names which are known to us. They (Munkar and Nakeer) are the angels who will ask questions in the grave.

### **4. Angels have specific assignments:**

There are some angels whose specific jobs have been proven from the Qur'an and authentic Hadith. Allah says in the Qur'an:

﴿إِذْ يَتَلَقَّى الْمُتَلَقِينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ۗ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

(Remember!) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter, but there is a watcher by him ready (to record it). (Surah Qaf: 17-18)

These are the two angels who are on our left and right, to write down whatever we do. In a similar way the angel who brings revelation is Jibraeel (عليه السلام) and those angels who will ask questions in the grave are Munkar and Nakeer. And also the angel Maalik is the one who takes care of hell.

## Third Pillar of Emaan: Belief in the Books

Belief in the Books also comprises of four things:

1. Allah Almighty has revealed the books.
2. All of them are the speech of Allah.
3. Basic message in them is about Tawheed Al-Uloohiyah.
4. All of the books have been abrogated by the Quran.

### 1. Allah Almighty has revealed the books:

Allah Almighty says:

﴿وَقُلْ أَمِنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ﴾

say: I believe in whatsoever Allah has sent down of the Book  
(Surah ash-Shura: 15)

### 2. All of the books are the speech of Allah (they are not created):

Allah Almighty says:

﴿أَفَتَتَّبِعُونَ أَنْ يُؤْمِنُوا بِالْكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْبِعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ  
مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾

Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah [the Taurat (Torah)], then they used to change it knowingly after they understood it?

(Surah al-Baqarah: 75)

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَا آمَنَهُ  
ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ﴾

And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection then grant him protection so that he may hear the Word of Allâh (the Qur'ân) and then escort him to where he can be secure, that is because they are men who know not. (Surah at-Toubah: 6)

From the above two verses it is proven that the books which were revealed are the Words of Allah Almighty and are not created.

### 3. Basic message of the Books is Tawheed Al-Uloohiyah:

Allah Almighty said:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

And We did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying): La ilaha illa Ana [none has the right to be worshiped but I (Allah)], so worship Me (Alone and none else).

(Surah al-Anbiya: 25)

The basic message of all the Messengers' was the call towards Tawheed Al-Uloohiyah.

### 4. All of the books have been abrogated by the Qur'an:

It means all the actions shall be based on the teaching's of the Qur'an, not upon previously revealed books. Allah Almighty says:

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ﴾

And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old

Scriptures) (Surah Al-Maidah: 48)

### Our belief regarding Noble Qur'an:

(a): It is the speech of Allah Almighty: Allah Almighty says:

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابِلْغْهُ مَأْمَنَهُ﴾

﴿ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ﴾

And if anyone of the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection then grant him protection, so that he may hear the Word of Allah (the Qur'an), and then escort him to where he can be secure, that is because they are men who know not. (Surah at-Taubah: 6)

(b): It has been safeguarded by Allah: Allah Almighty says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

Verily We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption). (Surah al-Hijr: 9)

Safeguarding the Dhikr implies that the whole religion is protected including the sayings of the Prophet ﷺ which are known as Hadith. Dhikr in this ayah means revelation and it is of two types. The first is the Qur'an and the second is Hadith, and both of them are safeguarded.

**(c): Everything is explained in the Qur'an:** The Qur'an is a way of life. It has the path which is the key to success in this life and in the hereafter. The proof of this is the saying of Allah Almighty:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَٰهَاتٍ لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims).

(Surah an-Nahl: 89)

**(d): Qur'an is the last and final revelation:** The proof of this is the saying of Allah Almighty:

﴿نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ۗ ﴿٣﴾ مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ﴾

It is He Who has sent down the Book (the Qur'an) to you (Muhammad ﷺ) with truth, confirming what came before it. And he sent down the Taurat (Torah) and the Injeel (Gospel). Aforetime, as a guidance to mankind, And He sent down the criterion [of judgement between right and wrong (this Qur'an)]. Truly, those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, for them there is a severe torment; and Allah is All-Mighty, All-Able of Retribution. (Surah Aal-e-Imran: 3-4)

All the Books revealed by Allah Almighty have been abrogated by Qur'an.

## Fourth Pillar of Emaan: Belief in the Messengers

Belief in the Messengers also comprises of four things:

1. Messengers are special and chosen slaves of Allah Almighty.
2. Their fundamental call is Tawheed Al-Uloohiyah.
3. They are known by specific names.
4. Muhammad ﷺ is the last and final messenger of Allah Almighty.

### **1. Messengers are special and chosen slaves of Allah Almighty:**

Allah Almighty has chosen them to deliver His sacred message, the proof of this is the saying of Allah Almighty:

﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

Allah chooses Messengers from angels and from men. Verily, Allah is All-Hearer, All-Seer. (Surah al-Hajj: 75)

### **2. Their fundamental call is Tawheed Al-Uloohiyah:**

The fundamental call of all the messengers is Tawheed Al-Uloohiyah, the proof of this is the saying of Allah Almighty:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not worship Taghut besides Allah). (Surah an-Nahl: 36)

### **3. Messengers are known by their specific names:**

We believe in those Messengers whose names are proven from Qur'an and authentic hadith, the proof of this is the saying of Allah:

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا﴾

﴿مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا﴾

And (remember) when We took from the Prophets their covenant, and from you (O Muhammad ﷺ), and from Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and 'Iesa (Jesus) son of Maryam (Mary).

We took from them a strong covenant. (Surah al-Ahzab: 7)



These five messengers (Nuh, Ibrahim, Musa, Iesa son of Maryam and Muhammad (عليهم الصلاة والسلام)) are known as Uloom azm min-arusul. Besides them we generally believe in all the Prophets and Messengers sent by Allah Almighty whether their names are mentioned in Qur'an or not, the proof of this is the saying of Allah Almighty:

﴿وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾

And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, and to Musa (Moses) Allah spoke directly. (Surah an-Nisaa: 164)

#### **4. Muhammad ﷺ is the last and final messenger of Allah:**

Allah's Messenger ﷺ said:

وَأِنَّهُ سَيَكُونُ فِي أُمَّتِي كَذَابُونَ ثَلَاثُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي

There will be among my people thirty great liars each of them asserting that he is a prophet, where as I am the seal of the Prophets after whom there will be no prophet.

(Abu Dawood: 4252 | classified as saheeh by Allamah Albani).

Whoever has a slight doubt that there will be a prophet after the Prophet Muhammad ﷺ is a disbeliever. Strange thing is that even after these clear proofs a person says that Khaatam (خاتم) refers to a ring and La (لا) refers to a person's name in the hadith (إنا لله وإنا إليه راجعون). If a person just thinks that there will be a messenger after Allah's messenger ﷺ then he has left the fold of Islam.

#### **Requirements for believing in the Messenger of Allah ﷺ :**

When we say: Muhammad is the messenger of Allah ﷺ then what does these words demand from us? It is obligatory upon us:

**(a) To affirm the news:** Whatever the news Allah's Messenger ﷺ has given, we should affirm it. Allah's messenger ﷺ informed us that Mehdi عجل الله فرجه will come, Yajooj and Majooj will come, Eisa ibn Maryam will come. In response to these news we say: We believe

in these news and we affirm them from our heart because the one who has informed us is a truthful person. Allah says regarding affirming the news from messengers:

﴿وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ سُلُوكًا لِلنَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا﴾

And Nuh's (Noah) people, when they denied the Messengers We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the Zalimun (polytheists and wrong-doers, etc) (Surah al-Furqan: 37)

How many messengers were sent to the nation of Nuh عليه السلام? Only one messenger was sent to the nation of Nuh عليه السلام and he was the first Messenger. So this is a principle that whoever denies one messenger then it is as though he has denied all the messengers because all the messengers had the same basic message of calling people to worship Allah alone.

**(b) To obey the commands:** Whatever has been commanded by the Messenger of Allah صلى الله عليه وسلم should be carried out immediately. The proof of this is the saying of Allah Almighty:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ﴾

And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it (Surah al-Hashr: 7)

It is reported from Abu Hurairah رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said:

مَا أَمَرْتُكُمْ بِهِ فَخُذُوهُ وَمَا نَهَيْتُكُمْ عَنْهُ فَانْتَهُوا

Whatever I have commanded you, do it, and whatever I have forbidden you, refrain from it.

(Ibn Majah: 01 | Classified as Saheeh by Allamah Albani)

A misconception answered:

Some people say with regards to the tafsir of this ayah (وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ) that the Prophet ﷺ can provide things therefore it is permissible to ask him for something. However this statement is not correct. The above verse has been explained by this hadith (مَا أَمَرْتُكُمْ بِهِ فَخُذُوهُ، وَمَا نَهَيْتُكُمْ عَنْهُ فَانْتَهُوا) Whatever I have commanded you do it, and whatever I have forbidden you, refrain from it. So from this hadith it is clear that taking from Allah's Messenger ﷺ implies to carry out his order and it does not mean to ask something from him.

**(c) To refrain from prohibitions:** The proof of this is the saying of Allah Almighty:

﴿وَمَا تَنْهَىٰكُمْ عَنْهُ فَانْتَهُوا﴾

And whatsoever he forbids you, abstain (from it) (Surah al-Hashr: 7)

**(d) To worship Allah in a way the Prophet ﷺ did:** The proof of this is the saying of Allah Almighty:

﴿وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ﴾

And obey Allah and the Messenger (Muhammad ﷺ) that you may obtain mercy. (Surah aal-e-Imran: 132)

And the Messenger of Allah ﷺ said:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

Whoever introduces something into this affair of ours (Islam) that which is not part of it shall have it rejected (Muslim: 1718)

Hence, it is obligatory upon us to worship Allah Almighty in a way the Prophet ﷺ did and abstain from all the newly invented matters in the Deen.

## Fifth Pillar of Emaan: Belief in the Hereafter

Belief in the Hereafter also comprises of four things:

1. Belief in the grave (Life in Barzakh).
2. Belief in resurrection.
3. Belief in accountability
4. Belief in paradise and hell.

### 1. Belief in the life of grave (Life in Barzakh):

Barzakh means a barrier. The Life of Barzakh is a temporary life between this World and the Hereafter. The life of Barzakh starts after the life of this world. It is obligatory to believe in the grave and life of Barzakh. The proof of this is the saying of Allah Almighty:

﴿ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ﴾

Then He causes him to die, and puts him in his grave;

(Surah Abasa: 21)

And Allah Almighty says regarding Fir'aun (Pharaoh):

﴿الْعَارِ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ

العذابِ﴾

The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!" (Surah Ghafir: 46)

At the moment they are in the life of Barzakh. These people will be continuously punished until the end of time (Qiyamah). So life in Barzakh and grave is proven.

And Allah Almighty says:

﴿لَعَلِّي أَعْمَلُ صَالِحًا قِيمَاتِي كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمَنْ وَرِثَهُمْ يَبْزَخُوا إِلَى يَوْمِ

يُبْعَثُونَ﴾

So that I may do good in that which I have left behind!" No! It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected. (Surah Al-Mu'minun: 100)

## 2. Belief in Resurrection : Allah Almighty says:

﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ قَالُوا يَوْمَئِذٍ لَّئِن لَّمْ يَكُنَّا مِنَّا مُرْسَلِينَ ﴿٥٢﴾ لَئِن لَّمْ يَكُنَّا مِنَّا مُرْسَلِينَ لَأَخْلَقْنَا هَذَا مِثْلَهُ مِمَّا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٣﴾﴾

And the Trumpet will be blown (i.e. the second blowing) and behold! From the graves they will come out quickly to their Lord. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Beneficent (Allah) had promised, and the Messengers spoke truth!" (Surah Yaseen: 51-52)

## 3. Belief in accountability : Allah Almighty says:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ ﴿٤٧﴾﴾

And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners. (Surah al-Anbiya: 47)

## 4. Belief in Paradise and Hell: Our belief with regards to Paradise and Hell is that they are existing and are the creations of Allah: Allah Almighty says:

﴿وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ ۖ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾﴾

And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqun (the pious). (Surah aal-e-Imran: 133)

﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿١٣٤﴾﴾

But those who disbelieve and belie Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever. (Surah al-Baqarah: 39)

### **Brief detail regarding the belief in the Hereafter:**

We should believe in the following things:

- 1: Death
- 2: Grave and the questions which will be asked in the grave. Also the blessing and punishment of the grave.
- 3: Signs of the Day of judgment.
- 4: The Day of judgment.
- 5: Resurrection.
- 6: The Place of assembly (mahshar).
- 7: The Lake of water (Hawd) and the Scales.
- 8: Accountability.
- 9: The Bridge.
- 10: Paradise and Hell.

### **Major signs of the Day of judgment:**

There are ten major signs of the Day of judgment:

- 1: The Smoke.
- 2: The Dajjal.
- 3: The beast of the earth.
- 4: The land sliding in East.
- 5: The land sliding in West.
- 6: The land sliding in peninsula of Arabia.
- 7: Descent of Iesa عليه السلام
- 8: Gog and Magog.
- 9: Fire that would emit from Yemen.
- 10: The rising of the sun from the west.

These are the ten major signs of the judgment day. When the first sign of the judgment day begins then the rest will appear in succession one after the other. The proof of this is the saying of

Allah's Messenger ﷺ :

إِنَّ السَّاعَةَ لَا تَكُونُ حَتَّى تَكُونَ عَشْرُ آيَاتٍ حَسْفٌ بِالمَشْرِقِ وَحَسْفٌ بِالمَغْرِبِ  
 وَحَسْفٌ فِي جَزِيرَةِ العَرَبِ وَالدُّخَانُ وَالدَّجَالُ وَدَابَّةُ الأَرْضِ وَيَأْجُوجُ وَمَأْجُوجُ  
 وَطُلُوعُ الشَّمْسِ مِن مَّغْرِبِهَا وَتَأْرُجُ مِن قُغْرَةَ عَدْنٍ تَرْحَلُ النَّاسُ قَالَ شُعْبَةُ  
 وَحَدَّثَنِي عَبْدُ العَزِيزِ بْنُ رُفَيْعٍ عَنِ أَبِي الطَّفَيْلِ عَنِ أَبِي سَرِيحَةَ مِثْلَ ذَلِكَ لَا يَدُكُرُ  
 النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَقَالَ أَحَدُهُمَا فِي العَاشِرَةِ نَزُولُ عِيسَى ابْنِ مَرْيَمَ صَلَّى  
 اللهُ عَلَيْهِ وَسَلَّمَ وَقَالَ الأَخْرُورِيُّ تَلْقَى النَّاسُ فِي البَحْرِ

The Last Hour would not come until the ten signs appear: land-sliding the east, and land-sliding in the west, and land-sliding in the peninsula of Arabia, the smoke, the Dajjal, the beast of the earth, Gog and Magog, the rising of the sun from the west and the fire which would emit from the lower part of 'Adan. Shu'ba said that 'Abd al-'Aziz b. Rufai' reported on the authority of Abu Tufail who reported on the authority of Abu Shariha a hadith like this that Allah's Apostle (ﷺ) did not make a mention of (the tenth sign) but he said that out of the ten one was the descent of Jesus, son of Mary (peace be upon him), and in another version it is the blowing of the violent gale which would drive the people to the ocean.

(Saheeh Muslim: 2901)

## Sixth Pillar of Emaan: Belief in the Pre-Decree

Belief in the Pre-Decree also comprises of four things:

1. Al Ilm-Allah's Knowledge
2. Al Kitabah-The Writings
3. Mashiyah-The will of Allah
4. Khalq-The Creation

### 1. Al Ilm-Allah's Knowledge: Allah Almighty said:

﴿وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

and He is the All-Knower of everything. (Surah al-Baqarah: 29)

Allah's knowledge encompasses everything. He knows what has happened, what is happening, what will happen and anything which did not happen if it were to happen, He would have known that. This is called complete knowledge. Fifty thousand years before creating the universe Allah Almighty wrote everything that was going to happen. The Messenger of Allah ﷺ said:

كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ خَمْسِينَ أَلْفَ سَنَةٍ قَالَ  
وَعَرْشُهُ عَلَى الْمَاءِ

Allah ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, and His Throne was upon water. (Saheeh Muslim: 2653)

### 2. Al Kitabah-The Writings: Allah commanded the Pen to write the decree about everything till the establishment of the hour. Allah Almighty said:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ  
يَسِيرٌ﴾

Know you not that Allah knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfuz). Verily! That is easy for Allah. (Surah al-Hajj: 70)

### 3. Mashiyah-The will of Allah: Whatever Allah commanded the pen to write, only those things occurred which Allah willed and anything which Allah did not will, it did not happen. The proof of this is the saying of Allah Almighty:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

And you will not, unless (it be) that Allah wills, the Lord of the 'Alamin (mankind, jinns and all that exists). (At-Takwir: 29)



We have our will and Allah Almighty has His will but our will is under the will of Allah Almighty.

**3. Khalq-The Creation:** Whatever Allah Almighty willed, He created it. The proof of this is the saying of Allah Almighty:

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

Allah is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things. (Surah az-Zumar: 62)

Whatever good we do is only by the Blessing of Allah. Allah Almighty has granted us free will to do any action whether it be a good deed or bad. We are not forced, this is a wrong belief. It is the aqeedah of Jabriyyah that we have no free will and we are forced. Mu'tazila and Qadariyyah believe that we have full free will. In reality, neither we are forced nor we have full free will. Allah Almighty has given us the choice to do either good or bad actions. Allah did not force us to disobey Him nor did He forced us to worship Him, but however it is the blessing from Allah that we worship Him when we have willed to worship Him. Therefore our will is under the will of Allah Almighty.

When a thief steals something, he can not say that it was written in my pre-decree. How does he know that stealing is written in his pre-decree? Allah Almighty did not force him to steal. Allah knew that he would steal so it was written in his decree.

## Few Principles regarding Pre-Decree

**1. Do not go in depth regarding pre-decree:**

Ali رضي الله عنه said: Matter of pre-decree is one of the secrets from the secrets of Allah. Do not try to open it.

(Tuhfatul Ahwazi, Sharh Jaami Tirmizi, volume 3, page 279).

**2. If you understand the issues of pre-decree then Alhumdulillah, otherwise believing in them remains obligatory:**

يُخْلِيفُ بِهِ عَبْدُ اللَّهِ بْنِ عَمْرٍو لَوْ أَنَّ لِأَحَدِهِمْ مِثْلَ أَحَدِ ذَهَبًا فَأَنْفَقَهُ مَا قَبِلَ اللَّهُ مِنْهُ

## حَتَّى يُؤْمِنَ بِالْقَدَرِ

Abdullah ibn Umar رضي الله عنهما swore by Him (the Lord) (and said): If any one of them (who does not believe in the Divine Decree) had with him gold equal to the bulk of (the mountain) Uhud and spent it (in the way of Allah), Allah would not accept it unless he affirmed his faith in Divine Decree. (Muslim: 08)

### 3. If you have a small doubt regarding the pre-decree then you should refer back to the true scholars.

عَنْ ابْنِ الدَّيْلَمِيِّ قَالَ أَتَيْتُ أَبِي بَن كَعْبٍ فَقُلْتُ لَهُ وَقَعَ فِي نَفْسِي شَيْءٌ مِنَ الْقَدَرِ فَحَدَّثَنِي بِشَيْءٍ لَعَلَّ اللَّهَ أَنْ يُدْهِبَهُ مِنْ قَلْبِي قَالَ لَوْ أَنَّ اللَّهَ عَذَّبَ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ عَذَابَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ وَلَوْ رَجَمَهُمْ كَأَنْتَ رَحْمَتُهُ خَيْرٌ لَهُمْ مِنْ أَعْمَالِهِمْ وَلَوْ أَنْفَقْتَ مِثْلَ أُحُدٍ ذَهَبًا فِي سَبِيلِ اللَّهِ مَا قَبِلَهُ اللَّهُ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُحْطِطَنَّ وَأَنَّ مَا أَحْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ وَلَوْ مَتَّ عَلَى غَيْرِ هَذَا لَدَخَلْتَ النَّارَ قَالَ ثُمَّ أَتَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فَقَالَ مِثْلَ ذَلِكَ قَالَ ثُمَّ أَتَيْتُ حُدَيْفَةَ بْنَ الْيَمَانِ فَقَالَ مِثْلَ ذَلِكَ قَالَ ثُمَّ أَتَيْتُ زَيْدَ بْنَ ثَابِتٍ فَحَدَّثَنِي عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذَلِكَ

Ibn al-Dailami said: I went to Ubayy bin Kaab رضي الله عنه and said to him: I am confused about the Divine decree, so tell me something by means of which Allah may remove the confusion from my mind. He replied: were Allah to punish everyone in the heaven and in the earth, He would do so without being unjust to them, and were He to show mercy to them his mercy would be much better than their actions merited. Were you to spend in support of Allah's cause an amount of gold equivalent to Uhud, Allah would not accept it from you till you believed in divine decree and know that what has come to you could not miss you and that what has missed you could not come to you. Were you to die believing anything else you would enter Hell. He said: I then went to Abdullah bin Masud رضي الله عنه and he said something of the same effect. I next went to Hudhaifah bin

al-Yaman رضي الله عنه and he said something to the same effect. I next went to Zaid bin Thabit رضي الله عنه who told me something from the Prophet صلى الله عليه وسلم to the same effect.

(Aboo Dawud: 4699 | Allamah Albani classified as Saheeh)

**4. Allah Almighty is Wise:** The proof of this is the saying of Allah:

﴿أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ﴾

Is not Allah the Best of judges? (Surah at-Tin: 08)

**5. Allah Almighty does not oppress anyone:** The proof of this is the saying of Allah Almighty:

﴿وَلَا يظْلِمُ رَبُّكَ أَحَدًا﴾

and your Lord treats no one with injustice (Surah Al-Kahf: 49)

**6. In the matters of pre-decree, the word Why is not used to ask questions, and in the matter of Asmaa' wa Sifaat (Beautiful names and Perfect attributes of Allah), the word How is not used to ask questions:** The proof of this is the saying of Allah:

﴿لَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُونَ﴾

He cannot be questioned as to what He does, while they will be questioned. (Surah al-anbiyah: 23)

and Allah Almighty says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah). (Surah al-Israa': 36)

**7. Allah Almighty has the knowledge of everything:** The proof of this is the saying of Allah Almighty:

﴿وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

He is the All-Knower of everything. (Surah al-Baqarah: 29)

**8. Everything is written in Lauh Al-Mahfuz:** The proof of this is the saying of Allah Almighty:

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

Know you not that Allah knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfuz). Verily! That is easy for Allah. (Surah al-Hajj: 70)

**9. Allah does whatever He wills and there is nothing that happens except by His control:** The proof of this is the saying of Allah Almighty:

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

And you will not, unless (it be) that Allah wills, the Lord of the 'Alamin (mankind, jinns and all that exists). (Surah At-Takwir: 29)

**10. Allah created everything which includes the action of humans:** The proof of this is the saying of Allah Almighty:

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ﴾

Allah is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things (Surah Az-Zumar: 62)

And Allah Almighty said:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْبَلُونَ﴾

While Allah has created you and what you make (Surah As-Saaffat: 96)

**11. Allah Almighty has shown both the paths:** The proof of this is the saying of Allah Almighty:

﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾

And shown him the two ways (good and evil) (Surah al-Balad: 10)

**12. In the matter of decree, humans are neither fully self sufficient nor are they fully forced:** The proof of this is the saying of Allah Almighty:

﴿لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۗ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

To whomsoever among you who wills to walk straight, And you will not, unless (it be) that Allah wills, the Lord of the 'Alamin (mankind,

and all that exists). (Surah at-Takwir: 28-29)

**13. All the matters related to pre-decree should be understood by the understanding of pious predecessors:** The proof of this is the saying of Allah Almighty:

﴿فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا﴾

So if they believe in the like of that which you believe, then they are rightly guided (Surah al-Baqarah: 137)

**14. Evil is never attributed to Allah:** The proof of this is the saying of Messenger of Allah ﷺ:

وَالشَّرُّ لَيْسَ إِلَيْكَ

And evil is not attributed to You (Saheeh Muslim: 771)

**15. The best attribute of a pious person is that he believes in the unseen:** The proof of this is the saying of Allah Almighty:

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾

Those who believe in the Ghaib (Surah al-Baqarah: 03)

والله أعلم و صلى الله على نبينا محمد و على آله و صحبه أجمعين و الحمد لله رب العالمين.



**Note:** This booklet has been produced from the video lecture of Dr. Murtaza bin Bakhsh رحمته الله. Corrections have been made to the best of our ability. We request the readers of this booklet that if you find any mistake please do send us an email : [publications@ashabulhadith.com](mailto:publications@ashabulhadith.com)



## Our Da'wah

Qur'an

+

Sunnah

+

Understanding  
of pious  
predecessors

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ  
Follow what has been  
sent down to you from  
your Lord  
(Al-A'raaf:03)

قَالَ رَسُولُ اللَّهِ ﷺ: خَلَفْتُ  
فِيكُمْ شَيْعَيْنِ لَنْ تَضِلُّوا  
بَعْدَهُمَا: كِتَابُ اللَّهِ وَسُنَّتِي

The Messenger of Allah ﷺ  
said: I am leaving behind  
two things after which you  
will never be misguided,  
The Book of Allah and My  
Sunnah.  
(Saheeh al-Jaamey:3232)

وَمَنْ يُشَاقِقِ الرَّسُولَ مِن بَعْدِ  
مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ  
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ  
وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

And whoever contradicts  
and opposes the Messen-  
ger (Muhammad ﷺ) after  
the right path has been  
shown clearly to him,  
and follows other than  
the believers' way, We  
shall keep him in the  
path he has chosen, and  
burn him in Hell – what  
an evil destination!  
(Surah an-Nisaa:115)

Salafi Da'wah